cup 21 g.43/70

On the SACRAMENT, and the OBLIGATIONS we all lie under, as CHRISTIANS, to receive it.

First, IT is our *duty* to receive the Holy Sacrament, as it is the plain inſtitution, and poſitive command of our bleſſed Saviour Jeſus Chriſt, which he enjoins us, in as expreſs terms as poſſibly can be, when he ſays, "This do in remembrance of me."

Secondly, We ought to receive the Sacrament in point of *gratitude*, becauſe this injunction was laid upon us by our beſt Friend, and greateſt Benefactor, when he was juſt ready to lay down his life for *us*, that it might ſerve as a means to keep up in his church, a lively and perpetual remembrance of him, and his great love, and compaſſion for us, and for all mankind.

Thirdly, It is the *intereſt* of all Chriſtians to receive the Sacrament, from the many and great advantages flowing from it.—It may ſerve to ſtrengthen our weakneſs, by communicating the influences of God's Grace and Holy Spirit to us; and may ſupport us under temptations, by a lively repreſentation of thoſe great things Chriſt has ſuffered for us. It may increaſe our love, both as it relates to God and our neighbour. And it may help to keep up a ſtrong ſenſe of religion in our minds, and give us freſh ſtrength and power to perform our duty.

How then can any man, who calls himſelf a Chriſtian, be excuſed from the greateſt *ingratitude*, as well as *folly* and *diſobedience*, if he neglect to do what thus appears to be not only his duty, but ſo much for his intereſt? And with what confidence can that man hope to be ſaved by the atonement and interceſſion of Chriſt his Saviour, whilſt he refuſes, or neglects, to commemorate his Death and Sufferings, in the manner which *he himſelf* hath appointed?

All objections to that paſſage of St. Paul, which terrifies ſo many Chriſtians, "He that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf," will eaſily be removed, if we conſider that the caſe of the Corinthians, to whom the Apoſtle was writing, was very particular, and quite different from any thing that can happen in our religious aſſemblies; "for, not diſcerning the Lord's Body, they partook of the Sacrament as though it had been a common meal, and one was hungry, and another was drunken;" ſo that there is no danger of our receiving the Sacrament unworthily, in the ſame manner as the Corinthians did.

But you may perhaps aſk, May we not ſtill receive the Sacrament unworthily, in ſome other ſenſe? Undoubtedly we may; but the more unworthy we find ourſelves, the more we ſtand in need of this Holy Sacrament. And if we are truly ſenſible of our unworthineſs, and reſolve to forſake our ſins, "following the Commandments of God," we are the very perſons for whom this Sacrament was appointed, and for whoſe benefit it was intended. Were we not ſinners, we had no need of ſuch means of grace as Sacraments. "Chriſt came not to call the righteous, but ſinners to repentance. They that are whole need not a phyſician, but they that are ſick."

Let us then be careful not to neglect receiving the Holy Sacrament of our Lord and Saviour: and let us endeavour to receive it worthily: with true reverence and attention to the meaning of it, and with hearty repentance and ſincere reſolutions of amendment: for by thus doing, "we ſhall be meet partakers of thoſe holy myſteries, and take them to our great and endleſs comfort."

Printed by ANNE RIVINGTON, for *The Society for promoting Chriſtian Knowledge*. 1797.